CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

JANSENISTS CHURCH IN HOLLAND. The Jansenists are still a very powerful body in Holland, having their bishops and priests independent of the See of Rome. The Pope has repeatedly issued bulls of excommunication against them, but they persevere in maintaining those peculiar doctrines which formerly subjected them to such heavy persecution in France. A Bishop has just been consecrated among them, at Deventer in Holland, as successor to Bishop Gisbert de Jong, elected in 1806. They have three Bishops, one at Deventer, another at Haarlem, and a third at Roterdam. These Bishops are elected and consecrated without any rules or sanction from the Pope. The lay members of this church amount to some thousands.

ZURICH. *Conversions to the Protestant Church.* A distinguished character in Switzerland, Mr Cassimer von Blumenthal, has lately renounced the errors of the Church of Rome and become a member of the Protestant Church.

GENEVA. *Conversion of a Roman Catholic Village to the Protestant Faith.* The parish priest, Mudry, of the village of Versoix, having exhorted his parishioners to study the Holy Scriptures, he was removed by his Diocesan, the Bishop of Friburg. The inhabitants being very much opposed to this, they declined the services of the priest who was sent by the Bishop, and ever since have attended the protestant worship in the village of Genthod.

PROTESTANTISM IN ITALY. It is gratifying to hear, that after so many fruitless attempts, the protestant religion is making some little progress in Italy. Churches have been built in Leghorn, Venice, Bergamo, &c. &c. by the descendants of some Protestant, German, and French refugees, who preserved their faith pure, among all the corruptions of religion they have daily witnessed, and through all the persecutions they and their forefathers have undergone. The service of the church is in Italian, which has now superseded their native languages, and it must, we think, contribute greatly to the extention of true religion, to have the gospel preached in the language of a country, where so many millions are profoundly ignorant of the scriptures. They have also schools, where their children are duly brought up in the knowledge of the Lord.—Their clergy principally come from France, and as the people are very industrious in the silk and other manufactures, they are able to pay them about $700 a year.

PARIS. It appears by the *Bulletin des Lois* of last year, that the charitable bequests in France amount to 656,779 francs. Of this sum 349,485 francs are for the poor, 166,480 francs for hospitals, 109,723 francs for the churches, 31,141 francs for the schools.

The College of the Sorbonne has been re-established at Paris by a decree of the king.

PROSELYTISM. A most atrocious system has been pursued by some priests in that part of France which borders on Switzerland, for the purpose of increasing the numbers of their church. The Swiss government has cautioned the people against these attempts by public advertisements, from which we learn the following facts. The priests first succeed in persuading some young Swiss to embrace the Romish religion, and when this is done, great pains are taken to impress on the person the duty he owes to God in bringing over all his relations and friends to the true faith. Under the direction of the Romish clergy, the newly converted writes to some of his young relations, telling them what advantages they may reap by coming into France, where he has means of promoting their interests. The unsuspecting parents, deceived by these fair promises, allow their children to depart, but when they arrive at the place where they expect to meet their friend, they are seized on by the clergy, and forced into a seminary where they are kept as prisioners, till by force and persuasion, they are induced to abjure their religion.

The *Almanach du Clerge* gives the number of nuns in France, at the present time, as 19,000.

EDUCATION. The Jesuits have succeeded in bringing the education of the poor almost entirely into their own hands, wherever the appointment of masters belongs to the crown. There are, however, many charity schools on more liberal principles, chiefly supported by the Protestants. In the department of the Seine, there are 45 of these schools, and 4562 pupils. In Paris there are 28 schools, 5 of which are for adults, containing 3,591 pupils. In the arrondisement of St Denis, there are 9 schools with 597 pupils. In the arrondisement of Sceaux there are 8 schools, and 374 pupils.

NETHERLANDS. The king of the Netherlands has established a national college for the education of the Roman Catholic clergy, for the purpose of securing for them a more liberal education than they now enjoy in the diocesan seminaries. The professors are to be appointed by the Minister of the Interior, on the recommendation of the Archbishop of Mechlin, under whose special superintendence the new college is placed.

The vicar-general of Leige has prohibited the clergy of the diocese, under pain of suspension, from allowing the Jesuit missionaries to preach or officiate in their parishes.

DOMESTIC.

CONFERENCES OF CHURCHES. Nearly all the evangelical congregational churches in Maine are now united, on what is called "the conference system;" first, in county conferences, and then, by delegations from these, in a general or state conference. They expect by representation from this body, to be soon connected with the General *Associations* of New-Hampshire, Massachusetts and Connecticut; with the General *Convention* of Vermont; and perhaps with the General *Assembly* of the Presbyterian Church.

"The Conference of Churches" differs from the State and smaller *Associations*, and General *Conventions;* for it has lay delegates as members, but they are composed of ministers only. It differs from the *Consociations* of churches in Connecticut, and from the *Presbyteries* and *Synods* of another communion; for *they* are ecclesiastical judicatories, but *this* has no authority in matters of discipline or faith.—And yet, it differs from Circular *Prayer Meetings*, and other meetings of neighboring ministers and churches, which obtain in some parts of New England; for it has a regular organization, by a constitution, and an express compact; and its proceedings from year to year are methodical, and bear upon the great objects in view according to a systematic arrangement.

The formation of the connexion is in this manner. A number of churches agree, and send delegates to a meeting for making preliminary arrangements. This body recommend the formation of a conference, and prepare a constitution which they submit to the several churches. All the churches, which accept the constitution, by express vote, and send delegates to a meeting for organization, belong perpetually to the Conference. The Conference, and the ministers, and churches as connected with it, are thenceforth regulated by the constitution.

The meetings are annual, composed of the pastors, and usually two delegates from each church, chosen expressly for the occasion.

The objects of the Conference are, to promote the extension of Christian acquaintance and fellowship; to devise liberal things; to inquire after duty; and to co-operate in any and every good work, which may pertain to the church of Christ, and seem to be incumbent at any time, or under any circumstances. In one word, the object is, to bring churches to know each other, and think and act together as churches, in any work of faith or labor of love.

The provisions of its *constitution* are few and simple; stating and avowing their objects; disclaiming authority, and all interference with the independent rights of the churches; regulating the meetings, binding the associated churches to the adopted rules, while they remain in connexion, but releasing any one of them, whenever it shall desire, by giving written reasons for withdrawing.

The *business* meeting is occupied, in appointing necessary officers and agents, or hearing their reports; in receiving a particular account of the religious state of every church; in oral or written discussion of important subjects pertaining to the great objects; in making arangements for the public services; and in revolving the inquiries, what more shall be done, what farther shall be devised.

The *religious* exercises are various. At the dawn of morning, meeting is held for prayer and praise, accompanied with addresses and exhortations. At the principal public meetings in the course of the day, the usual exercises are, frequent prayers, extemporaneous addresses; written reports on the state of religion; oral reports of the same in other counties, by visiting delegates; renewal of covenant by the professors present; a sermon, according to previous appointment by the Conference; a collection for feeble or destitute churches; and a commemoration of the Redeemer's death at his table, by communicants from a whole vicinity of churches. To these is added, in some counties, a pastoral address, prepared by some minister to whom the service had been previly assigned. *Rec. & Tel.*

BIBLICAL CRITICISM.

MATTHEW XXVIII. 19.—*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

The word *name*, by a Hebrew idiom, is often redundant. The phrases *name of God, name of the Lord*, express no more than God and Lord. "I will praise the name of God with a song," i. e. "I will praise God with a song." Ps. lxix. 30. "The name of the Lord is a strong tower." Prov. xviii. 10. "Blessed be the name of God for ever and ever." Dan. ii. 20. "I will cut off the name of the Chemarims." Zeph. i. 4. In all these examples, the word *name* is redundant, and might be omitted without affecting the sense.

In other cases the *name* of any person signifies the *authority* or *doctrine* of that person. "I am come in my Father's name," John v. 43; that is, by the authority of my Father. "In the name of Jesus Christ, rise up and walk." Acts iii. 6; that is, by the *authority* of Jesus Christ. "By what power or name have ye done this?" iv. 7, or, "by what power or *authority* have ye done this?" St Paul says, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth," xxvi. 9; that is, contrary to the *authority* or *doctrine* of Jesus of Nazareth. "In his name, (authority or doctrine) shall the Gentiles trust." Matt. xii. 21.

It hence follows, that being "baptized into the name" of any *person*, is the same as being baptized into the doctrine of that person, or into the person himself. This is consistent with what is said in other places. "For as many of you have been *baptized into Christ*, have put on Christ." Gal. iii. 27.—"Know ye not that so many of us as were *baptized into Jesus Christ, were baptized into his death?*" Rom. vi. 3. "They were all *baptized unto* (or *to*) *Moses* in the cloud." 1 Cor. x. 2.

To be baptized into the name of the Holy Spirit, does not imply that this spirit is a person, any more than that *death* is a person for the same reason. And if to be baptized into Christ be a proof that he is equal with God, you may infer the same of Moses.

In the words immediately preceding this 19th verse, Jesus said, "All power is given to me." On the ground of this derived power he sent the apostles to teach and baptize. Was it possible for them to think that he, who plainly declared he received all his power from God, could himself be God, could himself be perfectly equal with the Great Being who gave him the power he possessed, yea, that he was the being?

Baptizing in the name of the Father, of the Son, and of the holy Spirit, simply means initiating the disciples, by that rite, into the christian religion as originating with the Father, made known by the Son, and confirmed by the miraculous gifts of the Spirit.

It does not appear that the apostles understood the words the commission as a form to be used in the administration of baptism; for there is no proof they ever so used them; on the contrary we are informed, that they baptized in the name of Christ, or in the name of the Lord Jesus. (See Acts ii. 38, and viii. 16, and x. 48, and xix. 5.) They must have understood this to amount to the same thing as baptizing in the name of the Father, of the Son, and of the Holy Spirit. That it was baptizing them into the christian religion. Those who were baptized were said to put on Christ, they took upon them his name, the profession of his gospel.

It is insisted that, as the Father, the Son, and the Holy Spirit, are joined together in the commission to baptize, they must each of them be truly God. If this be admitted it will prove too much; it will prove that whenever other persons are joined with God, in any religious act or proceeding, they are each of them truly God. In this way it may be proved that Moses, Samuel, David, the elect angels, i. e. chosen messengers, were all of them truly God. We read Exod. xiv. 31. '*The people feared the Lord, and believed the Lord and his servant Moses.*' In this place Moses is joined with God as an object of reverence and faith. 1 Sam. xii. 18. '*And all the people greatly feared the Lord and Samuel.*' 1 Chron. xxix. 20. *And all the congregation blessed the Lord God of their Fathers, and bowed down their head and worshipped the Lord and the King.*' Here David is joined with Jehovah, and worshiped at the same time by the whole congregation of Israel.—1 Tim. v. 21. '*I charge thee before God and our Lord Jesus Christ, and the elect angels, that thou observe these things.*' Did Paul by joining the elect angels with God and Christ, when giving so solemn a charge place them on an equality with God and Christ, and teach their supreme deity? An argument which so evidently proves too much can stand for nothing.

It is taken for granted, by trinitarians in this argument, that baptism is an act of divine worship, and that in it the Father, the Son, and the Holy Spirit are equally worshipped. This is incapable of proof. Baptism is merely a testimony to the truth of Christianity, in obedience to the command of our great master. Though divine worship may be connected with the administration of it, it is no more an act of divine worship, considered by itself, than is any other act of christian obedience. It is neither prayer nor thanksgiving. If being baptized in the name of Christ, which Paul calls being baptized into him, Rom. vi. 3. Gal. iii. 27. implies the belief of *his* deity, and the Divine worship of *him*, being baptized unto or into (the original word is the same in both cases) Moses, 1 Cor. x. 2 must imply the belief of the deity and the divine worship of Moses.

ELECTONS.

LIES FALSELY CALLED LIES OF BENEVOLENCE.

These are lies which are occasioned by a selfish dread of losing favor, and provoking displeasure, by speaking the truth, rather than by real benevolence. Persons, calling themselves benevolent withhold disagreeable truths, and utter agreeable falsehoods, from a wish to give pleasure, or avoid giving pain. If you say that you are looking ill, they tell you that you are looking well. If you express a fear that you are growing corpulent, they say you are only just as fat as you ought to be. If you are hoarse in singing, and painfully conscious of it, they declare that they did not perceive it. And this not from the desire of flattering you, or from the malignant one of wishing to render you ridiculous, by imposing on your credulity, but from the desire of making you pleased with yourself. In short, they lay it down as a rule, that you must never scruple to sacrifice the truth, when the alternative is giving the slightest pain or mortification to any one.

I shall leave my readers to decide whether the lies of fear or of benevolence preponderate, in the following trifling, but characteristic anecdote.

A TALE OF POTTED SPRATS.

Most mistresses of families have a family receipt book; and are apt to believe that no receipts are so good as their own.

With one of these notable ladies a young house-keeper went to pass a few days, both at her town and country-house. The hostess was skilled, not only in culinary lore, but in economy; and was in the habit of setting on her table, even when not alone, whatever her taste or carefulness had led her to pot, pickle, or preserve for occasional use.

Before a meagre family dinner was quite over, a dish of *potted sprats* was set before the lady of the house, who expatiating on their excellence, derived from a family receipt of a century old, pressed her still unsatisfied guest to partake of them.

The dish was as good as much salt and little spice could make it; but it had one peculiarity;—it had a strong flavor of garlic, and to garlic the poor guest had a great dislike.

But she was a timid woman; and good-breeding, and what she called benevolence, said, "persevere a swallow," though her palate said "no." "Is it not excellent?" said the hostess.—"Very;" faltered out the half suffocated guest;—and this was lie the first.—"Did you ever eat any thing like it before?" "Never," replied the other more firmly; for *then* she knew that she spoke the truth, and *longing* to add, "and I hope I never shall eat any more like it again."—"I will give you the receipt," said the lady, kindly; it will be of use to you as a young housekeeper; for it is economical, as well as good, and serves to make out, when we have a scrap dinner. My servants often dine on it."—"I wonder that you can get any servants to live with you," thought the guest; "but I dare say you do not get any one to stay long!" "You do not, however, eat as if you liked it." "Oh yes, *indeed*, I do, very much," (lie the second,) she replied; "but you forget I have already eaten a *good dinner*," (lie the third. Alas! what had benevolence, *so called*, to answer for on this occasion!)

"Well, I am delighted to find that you like my sprats," said the flattered hostess, while the cloth was removing;" adding, "John! do not let those sprats be eaten in the kitchen!" an order which the guest heard with indescribable alarm.

The next day they were to set off for the country house, or cottage. When they were seated in the carriage, a large box was put in, and the guest fancied she smelt *garlic;* but

> "... where ignorance is bliss,
> "'T is folly to be wise."

She therefore asked no questions; but tried to enjoy the present regardless of the future. At a certain distance they stopped to bait the horses. There the guest expected that they should get out, and take some refreshment; but her economical companion, with a shrewd wink of the eye, observed, "I always sit in the carriage on these occasions. If one gets out, the people at the inn expect one to order a luncheon. I therefore take mine with me." So saying, John was summoned to drag the carriage out of sight of the inn windows. He then unpacked the box, took out of it knives and forks, plates, &c. and also a *jar*, which impregnating the air with its effluvia, even before it was opened, disclosed to the alarmed guest that its contents were the dreaded sprats!

"Alas!" thought she, "Pandora's box was nothing to this! for in that hope remained behind; but, at the bottom of this, is despair!" In vain did the unhappy lady declare, (lie the fourth,) that she had no appetite, and, (lie the fifth,) that she never ate in the morning." Her hostess would take no denial. However, she contrived to get a piece of sprat down, enveloped in bread; and the rest she threw out of the window, when her companion was looking another way—who, on turning round, exclaimed, "so, you have soon despatched the fish! let me give you another; do not refuse, because you think they are nearly finished; I assure you there are several left; and (delightful information!) we shall have a fresh supply to-morrow!" However, this time she was allowed to know when she had eaten enough; and the travellers proceeded to their journey's end.

This day, the sprats did not appear at dinner;—but, there being only a few left, they were kept for a *bonne bouche*, and reserved for supper! a meal, of which, this evening, on account of indisposition, the hostess did not partake, and was therefore at liberty to attend entirely to the wants of her guest, who would fain have declined eating also, but it was impossible; she had just declared that she was quite well, and had often owned that she enjoyed a piece of supper after an *early dinner*. There was therefore no retreat from the maze in which her insincerity had involved her; and eat she must: but, when she again smelt on her plate the nauseous composition which being near the bottom of the pot, was more disagreeable than ever, human patience and human infirmity could bear no more; the scarcely tasted morsel fell from her lips, and she rushed precipitately into the open air, almost disposed to execrate, in her heart, potted sprats, the good breeding of her officious hostess, and even Benevolence itself.

Some may observe, on reading this story, "What a foolish creature the guest must have been! and how improbable it is that any one should scruple to say, the dish is disagreeable, and, I hate garlick!" But it is my conviction that the guest, on this occasion, exhibited only a slightly-exaggerated specimen of the usual conduct of those who have been taught to conduct themselves wholly by the artificial rules of civilized society, of which, generally speaking, falsehood is the basis.

Benevolence is certainly one of the first of virtues; and its result is an amiable aversion to wound the feelings of others, even in trifles; therefore benevolence and politeness may be considered as the same thing; but WORLDLY POLITENESS is only a *copy* of benevolence. Benevolence is gold: this politeness a paper currency, contrived as its *substitute;* as society, being aware that benevolence is as rare as it is precious, and that few are able to distinguish, in any thing, the false from the true, resolved, in lieu of benevolence, to receive WORLDLY POLITENESS with all her train of deceitful welcomes, heartless regrets, false approbations, and treacherous smiles; those alluring seemings, which shine around her brow, and enable her to pass for BENEVOLENCE herself.

But how must the religious and the moral dislike the one, though they venerate the other! The kindness of the worldly Polite only lives its little hour in one's presence; but that of the Benevolent retains its life and sweetness in one's absence. The worldly polite will often make the objects of their greatest flatteries and attentions, when present, the butt of their ridicule as soon as they see them no more;—while the benevolent hold the characters and qualities of their associates in a sort of *holy keeping* at all times, and are as *indulgent* to the *absent* as they were *attentive* to the *present*. The kindness of the worldly polite is the gay and pleasing flower worn in the bosom, as the ornament of a few hours; then suffered to fade, and thrown by, when it is wanted no longer;—but that of the really benevolent is like the fresh-springing evergreen, which blooms on through all times, and all seasons, unfading in beauty, and undiminishing in sweetness. But, it may be asked, whether I do not admit that the principle of never wounding the self-love or feelings of any one is a benevolent principle; and whether it be not commendable to act on it continually. Certainly; if sincerity goes hand in hand with benevolence. But where is your benevolence, if you praise those, to their faces, whom you abuse as soon as they have left you?—where your benevolence, if you welcome those, with smiling urbanity, whom you see drive off with a "Well; I am glad they are gone?" and how common is it, to hear persons, who think themselves very moral, and very kind, begin, as soon as their guests are departed, and even when they are scarcely out of hearing, to criticise their dress, their manners, and their characters; while the poor unconscious visiters, the dupes of their deceitful courtesy, are going home delighted with their visit, and saying what a charming evening they have passed, and what agreeable and kind-hearted persons the master and mistress of the house, and their family are!"—Surely, then, I am not refining too much when I assert that the cordial seemings, which these deluded guests were received, treated, and parted with, were any thing rather than the LIES OF BENEVOLENCE. I also believe that those who scruple not, even from well-intentioned kindness, to utter spontaneous falsehoods, are not gifted with much judgment and real feeling, nor are they given to think deeply; for the virtues are nearly related, and live in the greatest harmony with each other; consequently, sincerity and benevolence must always agree, and not, as is often supposed, be at variance with each other. The truly benevolent feel, and cultivate, such candid and kind views of those who associate with them, that *they* need not *fear* to be sincere in *their* answers; and if obliged to speak an unwelcome truth, or an unwelcome opinion, their well-principled kindness teaches them some way of making what they utter palatable; and benevolence is gratified without injury to sincerity.

It is a common assertion, that society is so constituted, that it is impossible to tell the truth *always*:—but, if those who possess good sense would use it as zealously to remove obstacles in the way of spontaneous truth as they do to justify themselves in the practice of falsehood, the difficulty would vanish. Besides, truth is so uncommon an ingredient in society, that few are acquainted with it sufficiently to know whether it be admissible or not. A pious and highly-gifted man said, in my presence, to a friend whom I esteem and admire, and who had asserted that truth cannot always be told in society, "Has any one tried it?—We have all of us, in the course of our lives, seen dead birds of Paradise so often, that we should scarcely take the trouble of going to see one now. But the Marquis of Hastings has brought over a *living* bird of Paradise; and every one is endeavouring to procure a sight of *that*. I therefore prognosticate that, were spontaneous truth to be told in society, where it now is rarely, if ever, heard, *real, living truth* would be as much sought after, and admired, as the living bird of Paradise." *Illustrations of Lying.*

Watchmen, what of the night?—ISAIAH, XXI. 11.

The attendant, who strikes the bell in India, is called the ghuree-alee; the following is the mode used in obtaining the time. "The apparatus with which the hours are measured and announced, consists of a shallow bell-metal pan, named from its office, ghuree-al, and suspended so as to be easily struck with a wooden mallet, by the ghuree-alee, who thus strikes the ghurees as they pass, and which he learns from an empty thin brass-cup, (kutoree,) perforated at the bottom, and placed on the surface of the water in a large vessel, where nothing can disturb it, while the water

gradually fills the cup, and sinks it in the space of one ghuree, to which this hour cup, or kutoree, has previously been adjusted astronomically, by an astrolabe, used for such purposes in India."

"The first ghuree of the first puhur is so far sacred to the emperor of Hindustan, that his ghuree-alee alone strikes one for it. The second ghuree is known by two blows on the ghuree-al, and so on; one stroke is added for every ghuree to the highest, which (assuming the equinoctial periods for this statement,) is eight, announced by eight distinct blows for past ghurees; after which, with a slight intermission, the gujur of eight bells is struck, or rung, as noted in the diagram, by the chime figure 8, and then one hollow sound publishes the first puhur, din, or rat. In one ghuree or 24 minutes, after this, the same reiteration takes place; but here stops at the seventh, or meridional ghuree, and is then followed with its gujur, or chime of 15, of which eight are for the first watch, and seven for the second. Thus the hours, and their divisions, are marked through the whole day. Six or eight people are required to attend the establishment of a ghuree, four through the day, and as many at night; so that none but wealthy men, or grandees, can afford to support one as a necessary appendage of their consequence and rank, which is convenient enough for the other inhabitants, who would have nothing of this sort to consult, as (those being excepted which are attached to their armies,) I imagine there are no other public clocks in India"—*Asiatic Researches.*

Something of this kind was anciently practised in Persia, for Josephus relates, that the emperor Artaxerxes inquired the hour of the night of those whose office it was to inform him. It appears that the Roman's had youths who were employed to announce the hour.—Nero directed this to be done at his table, that the guests might more ardently enjoy what remained of life and good cheer. Martial complains

Horas quinque puer nondum tibi nunciat, et tu,
Jam conviva mihi, Cæciliane, venis.

"The boy has not given you notice of the fifth hour, yet you come to be my guest."

Juvenal, reckoning up the inconveniences of old age, adds,

——clamore opus est ut sentiat auris,
Quem dicat venisse puer, quot nunciat Horas.

"The boy who comes to tell the hours, must bawl loudly into his ears, to make him hear."

The military watches among the Romans were announced by sound of a trumpet.

Et jam quarta canit venturam buccina lucem.
PROBETIUS.

Pompey, determining to sail away privately, without alarming Cæsar's camp, orders,

——ne litora clamor
Nauticus exagitet, nec buccina dividat Horas.
LUCIAN.

Burder's Oriental Literature.

CHRISTIAN REGISTER.

SATURDAY, AUGUST 26, 1826.

The third number of the *National Preacher* has just come to us. It contains a Sermon by the Editor, Rev. Austin Dickinson of New York, upon the sufferings of Christ, founded on Luke xxiv, 26, and proposes to answer the question "what has the universe gained" by the death of our Saviour. The author commences by adverting to the ignorance manifested by the disciples on the great subject of their Master's crucifixion, before he met them at Emmaus and elsewhere, after his resurrection. But he asks, is there not the same kind of ignorance and unbelief among ourselves? Yes, even the good man, the humble believer of the New Testament, sometimes thinks it almost unaccountable and incredible, that "the *Creator of all things* should move from his throne, come down to our guilty world, and finally endure an ignominious death."—"The heart of the christian at some moments *revolts with horror* at the narration, and is almost unwilling to believe it." Of the *fact* here alluded to, we have no doubt. But we do not trace it to ignorance and unbelief. No wonder people shudder when they are told that the Creator of the universe left his throne, and died. No wonder they are slow to believe it, for they know too well that it never *could* have happened. God die! who believes it? Among the host of Trinitarians in all times and countries there never was a man, who being in his right mind, assented to the proposition that "the Creator of all things endured an ignominious death." Dr Watts talks in his hymns about a "dying God," and the blasphemy was even sung a few days ago at one of the churches in this city; but nobody under heaven receives as a truth, so absurd, so impossible a doctrine. Why then do writers and preachers use such language? Why do they expose themselves and their religion to ridicule and contempt, by such monstrous expressions? These are not "words which the Holy Ghost teacheth." The Bible has nowwhere said "the Creator of all things left his throne and died." Our author proceeds to answer his inquiry by stating in the first place, the gain consequent upon Christ's death, in the rescue of an innumerable multitude of our race from a state of sinful degradation and misery. He next remarks that all who are thus rescued will, as a consequence of the same event, be "*confirmed* in a state of perfect holiness and happiness forever." On this head, he assures us that Christ never would have *purchased* pardon and restoration for countless millions of rebels against *his own* government, if, after their restoration they must still be left liable to fall off from his kingdom." A singular sentence. *Purchased* pardon for rebels against *his own* government! Of whom did he buy the precious boon? If the government *was his own*, needed he to *purchase* what himself alone could grant? Just as if we should say that the king of England *bought* of himself a pardon for traitors released by his own command. What confusion does not such a doctrine create! To get us out of it, the preacher calls up a covenant, which he tells us was "formed by the three that bear record in heaven." Does he not know, has he not heard that the words he cites are no part of holy scripture? It is inexcusable in him to quote the text, knowing it to be spurious, and if he is ignorant of its character, he may be fairly requested to examine before he uses it. The third head of this discourse proposes to prove that the propitiatory sacrifice of Christ is a glorious display of the divine perfections. Under this, our author has said, "Infinite wisdom saw that it was in the power of One of the *Persons* of the adorable Trinity, in a short period of humiliation and suffering, to make such an atonement as would be considered a sufficient substitute for the eternal punishment of transgressors." Here we have a right to ask what is meant by the word "*persons*"? Is not a person an intelligent being? And are there *three* such beings in the great First Cause? If it does not import an intelligent being, what are we to understand by the term *person?* Until this question is answered, Mr D.'s proposition can convey nothing to any man's mind. Trinitarians are wont to assert that their doctrine teaches only that the human part of Christ *suffered.* But was the human part of Christ *one* of the Persons of the adorable Trinity, of whom it is here affirmed that it could make atonement by a short period of humiliation and suffering? Again, the preacher testifies that the benevolence of God is gloriously displayed in Christ's death. The natural world manifests this benevolence. But says Mr D. "the heavens and the earth were fitted up without any *expense* on the part of Deity, without any *sacrifice* on the part of God." On the scheme of man's redemption, "we find the great God our Creator actually making a sacrifice of what was most dear to him."—And can he hope to convince a rational man who reads or who heard his sermon, that God is *put to charges* when he does good? Why use such unmeaning language on a subject like this? The third point attempted to be established in this by the sufferings of Christ "all holy beings are inspired with entire confidence in the stability and excellency of God's government, and thus will be kept in their allegiance." Our author then passes to some reflections, of which, one is, "from this subject we are led to mourn how exceedingly limited are the views of those who think that the only object of Christ's coming into our world, was to publish a good system of morality and to set us a good example." Who are they that thus believe? He means Unitarians, but he states their faith falsely. They believe all this and much more than this. Nor can Mr D. be ignorant of the fact, if he has ever read their writings. We do abhor this thrusting of daggers in the dark. We do most heartily wish that Mr D. and all others, would first acquaint themselves with the sentiments of these "men of reason," before they utter such "pitiable" outcries against them.

We could add to these remarks, but have no room. Of the Sermon, we freely say, it is not a good one, nor likely to do good. It contains phraseology which is unscriptural in the highest degree, and a doctrine at which "reason staggers and faith itself stands aghast."

We have lately noticed repeated instances of the application of the name "Socinian" to Unitarians. The Recorder and Telegraph allow their columns to receive this falsehood, and so do others whose influence among Calvinists must lead to a general adoption of whatever they decidedly approve. We have seen in the English journals also the same unrighteous misnomer. We say it is *unrighteous* because we can prove it to be so. Faustus Socinus taught and believed, that Jesus Christ was a proper object of *religious worship.* Do any Unitarians receive this doctrine now? He also denied utterly the preexistence of Jesus Christ. Some, at least, among Unitarians still adhere to that tenet. Besides these two there are other points in which Socinus differs from nearly all those, who would call themselves Unitarians at the present day. If the single article of the religious worship of Jesus were the only one in which this writer stands by himself, so far as we moderns are concerned, it were reason enough why his name should not be attached to us. And why is it so attached? Because there happens to be, from some cause or other, a greater degree of *odium* attendant on this appellation than another, by which, under any pretence, we could be designated. "Socinian" has by the arts of unprincipled men and the prejudice of the multitude of ignorant zealots been converted into a synonyme for *deist, atheist,* we had almost said, *devil.* Those who never read his history, nor are acquainted with a single page of his writings when they hear his name, have learned to utter their deep maledictions. The curling lip, the eye cast upwards in hypocritical sanctity, and sometimes the honest prayer, in which are mingled abhorrence and sincere pity, these have often witnessed how the name of Socinus is received among men. And because at title *is* so opprobrious, it has been fastened upon Unitarians. This is a most unchristian and iniquitous proceeding from beginning to end. By it Socinus himself is barbarously abused, if abuse could reach the dead. We do not if ecclesiastical records bear many more blemished names than his. Faultless we know he was not. But we disclaim being called Socinians only because we do not admit Socinianism to be Unitarianism as it is now received. We are *not* Socinians in our faith. It is great injustice to call us so. And the spirit which can prompt men, who know the truth on this subject, to depart from it for the sake of stigmatizing their fellow Christians, deserves a severe rebuke.

The dedication of DIVINITY HALL, lately erected for the use of the Theological School at Cambridge, will take place on Tuesday next, in the afternoon. The discourse will be delivered by the Rev. Dr Chang, in Dr Holmes' Church; after which a procession formed by the government and students of the school, accompanied by the officers and members of the society for the promotion of Theological Education at Cambridge, and such other friends and benefactors of the Institution as may be present, will proceed to the chapel in the building to be dedicated, where the prayers usual on such occasions will be offered. The services in the church will commence at half past 3 o'clock. Doors will be opened for the admission of ladies at 3.

We are informed that Samuel Ward, Esq. late of Lancaster, has in his will bequeathed *one thousand dollars* to the Evangelical Missionary Society of Massachusetts. It is with great pleasure we record this instance of pious liberality. The society whose benevolent objects have been thus kindly promoted, originated in the counties of Worcester and Middlesex, and Mr Ward was one of its earliest and most liberal benefactors. He has died in a venerable old age, and left many behind who will call him blessed.

In justice to ourselves we are required to state a second time, that the *Paragraphs*" which have appeared on our second page, at different times, are *original* in this paper, and not as some have thought, and said, selections from abroad. The Review also on our first page, are always *Editorial* unless we mark them as communicated.

We understand that Mr George B. Ripley is engaged to preach for the four following Sabbaths at the new church in Purchase Street.

On Wednesday, 16th inst. the Rev. Edward Edward B. Hall was ordained as pastor of the Second Congregational Church and Society in Northampton. The services on this occasion were introduced with prayer and reading of select portions of scripture by Rev. Mr Parkman, of Boston; the sermon was preached by Rev. Professor Ware, of Cambridge University, from Daniel xii. 4, "And knowledge shall be increased." The ordaining prayer was offered by Rev. Mr Pierpont, of Boston; the charge, by Rev. Mr Willard, of Deerfield; the right hand of fellowship, by Rev. Mr Lincoln, of Fitchburg; the address to the people, by the Rev. Mr Bailey, of Greenfield; and the concluding prayer, by Rev. Mr Brazer, of Salem. The council, on this occasion, was composed of ministers and delegates from churches in various and distant parts of the commonwealth; and the services were attended with a deep interest by a numerous audience.

The following Hymn, written by a lady of the society for the occasion, was sung by a skilful choir.

HYMN.

Father! behold the suppliant throng,
Who here in humble reverence bend;
To Thee, we breathe the choral song,
To Thee, our vows and prayers ascend.

We look not as in ancient days,
For symbols of thy presence here;
No halos o'er thine altar blaze,
No mystic clouds are rolling near.

But may the sacred union, seal'd
Within these dedicated walls,
Through thee, the fruits of glory yield,
When the archangel's trumpet calls.

Thrice hallowed be this solemn day!
Our darken'd hopes thy love has cheer'd;
And shades no longer veil the ray,
Beneath whose light, this dome was rear'd.

Oh! guide the shepherd of this flock
To those green fields and waters pure,
Where, guarded by Salvation's rock,
The lambs of Israel rest secure.

Let prayer her holy hands exalt;
Let victor faith her triumphs tell;
And high as heaven's eternal vault,
Let strains of adoration swell.

SERMON—BY REV. DR WARE.
CONSECRATING PRAYER.
CHARGE.
RIGHT HAND OF FELLOWSHIP.
ADDRESS TO THE SOCIETY.
CONCLUDING PRAYER.

We offer our cordial congratulations to our christian brethren of this infant society on the blessing which has attended their pious enterprise, and on the happy prospects which are opening before them. We have sympathised with them in the trials to which they have been called, during their union with the ancient church, in the maintenance of their christian privileges, and in the disappointments, with which it pleased Providence for a season to suspend the accomplishment of their wishes. We earnestly hope, that the health of their pastor may be confirmed; and that building themselves up in the most holy faith, they may find grace and peace multiplied upon them abundantly, and joy in God through our Lord Jesus Christ.

The following was the order of exercises at the dedication of the congregational church in Purchase street, on Thursday last. Anthem. Introductory Prayer—Rev. Mr Barret. Selections from Scripture, read by Rev. Mr Pierpoint. Hymn selected for the occasion. Dedicatory Prayer—Rev. Mr Parkman.—Hymn. Sermon, Galatians iv, 18—Rev. Mr Gannett. Concluding Prayer—Rev. Mr Greenwood. Anthem. Blessing.

We have read with an interest only less than that excited in the minds of such as heard it, the Address of Mr Webster in commemoration of the illustrious patriots lately deceased. The following passage made a deep impression at the time of its delivery, but is only one of many equally excellent.

"The Congress of the Revolution, fellow-citizens, sat with closed doors, and no report of its debates was ever taken. The discussion, therefore, which accompanied this great measure, has never been preserved, except in memory, and by tradition. But it is, I believe, doing no injustice to others, to say, that the general opinion was, and uniformly has been, that in debate, on the side of independence, JOHN ADAMS had no equal. The great author of the Declaration himself has expressed that opinion uniformly and strongly. 'JOHN ADAMS,' said he, in the hearing of him who has now the honor to address you, 'JOHN ADAMS was our Colossus on the floor.' Not graceful, not elegant, not always fluent, in his public addresses, he yet came out with a power, both of thought and of expression, which moved us from our seats.'

"For the part which he was here to perform, Mr Adams doubtless was eminently fitted. He possessed a bold spirit, which disregarded danger, and a sanguine reliance on the goodness of the cause, and the virtues of the people, which led him to overlook all obstacles. His character, too, had been formed in troubled times. He had been rocked in the early storms of the controversy, and had acquired a decision and a hardihood, proportioned to the severity of the discipline which he had undergone.

"He not only loved the American cause devoutly, but had studied and understood it. It was all familiar to him. He had tried his powers, on the questions which it involved, often, and in various ways; and had brought to their consideration whatever of argument or illustration the history of his own country, the history of England, or the stores of ancient or of legal learning could furnish. Every grievance, enumerated in the long catalogue of the declaration, had been the subject of his discussion, and the object of his remonstrance and reprobation. From 1760, the colonies, the rights of the colonies, the liberties of the colonies, and the wrongs inflicted on the colonies, had engaged his constant attention; and it has surprised those, who have had the opportunity of observing, with what full remembrance, and with what prompt recollection, he could refer in his extreme old age, to every act of Parliament affecting the colonies, distinguishing and stating their respective titles, sections, and provisions; and to all the colonial memorials, remonstrances, and petitions, with whatever else belonged to the intimate and exact history of the times from that year to 1775. It was in his own judgment, between these years, that the American people came to a full understanding and thorough knowledge of their rights, and to a fixed resolution of maintaining them; and bearing himself an active part in all important transactions, the controversy with England being then, in effect, the business of his life, facts, dates and particulars made an impression which was never effaced. He was prepared, therefore, by education and discipline, as well as by natural talent and natural temperament, for the part which he was now to act.

"The eloquence of Mr Adams resembled his general character, and formed, indeed, a part of it. It was bold, manly, and energetic; and such the crisis required. When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable, in speech, farther than it is connected with high intellectual and moral endowments. Clearness, force, and earnestness are the qualities which produce conviction. True eloquence, indeed, does not consist in speech. It cannot be brought from far. Labor and learning may toil for it, but they will toil in vain. Words and phrases may be marshalled in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion. Affected passion, intense expression, the pomp of declamation, all may aspire after it—they cannot reach it. It comes, if it comes at all, like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force. The graces taught in the schools, the costly ornaments, and studied contrivances of speech, shock and disgust men, when their own lives, and the fate of their wives, their children, and their country, hang on the decision of the hour. Then words have lost their power, rhetoric is vain, and all elaborate oratory contemptible. Even genius itself then feels rebuked, and subdued, as in the presence of higher qualities. Then, patriotism is eloquent; then, self-devotion is eloquent. The clear conception, out-running the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man onward, right onward to his object—this, this is eloquence: or rather it is something greater and higher than all eloquence, it is action, noble, sublime, godlike action."

ORIGINAL COMMUNICATION.

MR EDITOR,—If the following hasty lines, composed upon the Table Rock of Niagara, shall be thought worthy to appear in your paper, you are at liberty to insert them.

THE RAPIDS OF NIAGARA.

Apt emblem of the troubled stream of life!
Just as these flowing waves at first begin
To curl and dimple, o'er their rocky bed:
Then wilder tossing—then a moment smooth—
Then riven again, and spouting to the clouds—
Then, down the cataract, falling from the sight:—
So our young life begins, and rolls along
From gentler agitations of the soul—
Through intervals of peace—to scenes more wild—
To broken hearts—to dark and darker shades—
Then o'er the brink of that devouring gulph,
It sinks, and mingles with Eternity.

THE CATARACT.

And these are Niagara's thundering floods,
Of which my eager, youthful ears have heard,
While my thoughts doubted of the wondrous tale:
But lo! they tell their story for themselves,
And speak a language that my heart responds,—
Speak of man's weakness, and his Maker's strength.
When'er I stand and turn my astonished sight,
Or downward look upon the boiling deep—
Or upward gaze toward the dropping skies—
Or dash amid the spray, and rush behind
The cataract, falling like the lightning's glance—
The same emotions—big—unutterable,
Swell my full soul—yet check my passions' rage.
Ah! pride and passion, what have ye to do,
Where awe of God has fix'd its own abode?
I would not lose the deep, and deep'ning trace
Imprinted on my brain; I would not grow
Familiar with the scene, and miss its power,
Like yonder senseless ferryman, who plies
His oar, within the agitated wave,
And careless brushes off the sacred drops:—
Or like the fisherman, who trails his hook
Just at the foot, along the dancing foam,
And scolds the waters, that they will not rest.
Avaunt such spell-bound, blunted sense from me!
Be these impressions last on earth forgot
And first remembered in eternity. S..... D....

The Treasurer of the American Unitarian Association acknowledges the receipt of forty-one dollars, from the Ladies of the Rev. Mr Brooks' society in Hingham; thirty of which are to constitute their pastor a life member of the Association, and the remainder as a donation.

VISITATION OF THE PUBLIC SCHOOLS.

This interesting service was attended yesterday, by the School Committee, by the parents and friends of the youth, by a large number of respectable citizens, and by several distinguished strangers. At the exhibition in the Latin and the English High Schools, the President of the U. States was present. The Schools were full and in good order; and the literary attainments of which they gave proofs were indicative of ability and fidelity in the instructers, and creditable to themeelves for their application the year past. The boys in the High School, who were on an average fourteen, though some are younger, discovered an accurate knowledge of Algebra, Geometry, Trigonometry, calculations of Eclipses, of Physics, and of moral philosophy. Several of them exhibited projection, which requires an accurate knowledge of mathematical calculations. Their answers given to the questions proposed to them, were generally correct and prompt.

At the other English Schools, the boys appeared well, when interrogated in Grammar, Geography, and Arithmetic. The specimens of Chirography, in many instances, were superior, and generally good. The upper classes also read with much propriety.

The Classical School maintains its former high standing. Most of the boys were very ready in construing the Latin and Greek languages; and their elocution has improved. The members of this School study Geography and Mathematics; but there was not time for their instructers to examine them fully in these branches.

The number of Schools visited is eight, besides the Latin and English High Schools. The whole number of children in these, is estimated at about four thousand. Seven of them contain five hundred each. The primary Schools are not visited on these occasions. There are about two thousand children in these, from four to seven years of age.

The Committee, Instructers, Masters who had the medals, and a numerous company of strangers and citizens invited, repaired to Fan-

euil Hall to dine. at 4 o'clock. The President of the United States was among the guests.

After dinner, many patriotic and appropriate sentiments were announced by Mr Quincy, chairman of the committee and Mayor of the city, by other eminent individuals of the committee, by some of the municipal officers, and by several of the strangers and guests. Such as we recollect are given below.

The associations on these occasions are highly interesting, and the impressions received connot fail to be salutary. Whenever assembled in the "cradle of liberty," we are carried back to past scenes of trial and danger. We learn to venerate our ancestors, to whose wisdom and virtue we are indebted for our excellent institutions; and we ought to catch something of their patriotic spirit. This place, we think, is well chosen for our literary festival.—There is a close connexion between *the republic of letters* and republics, which are of a social nature. They afford mutual aid to each other. Our Fathers had almost an equal love for liberty and learning. To perpetuate the former, they believed it necessary to encourage and cultivate the latter.

TOASTS.

Public Free Schools—institutions vital to republics;—by necessity of nature, they and liberty must exist and perish together,

Knowledge and learning—the only powers, which command human will and human reason; and the only pleasures, which are simply good, without alloy or accident.

The Tree of Knowledge—May there be no serpent at its root, and no devil's apples on its branches.

Our Public Schools—Of all the branches they teach, may *virtue* be the highest, and *purity* the most classical, in the esteem both of instructers and pupils.

Ancient School Discipline. A long oblivion to the old practice of treating intellect as though it were blister, to be raised by applying a cow's skin to a boy's skin.

Modern School Discipline—May our youth remember to value not the metal by weight in the hand,—but the honor by bearing off the palm.

Our Universities and Colleges—While we enlarge and multiply, and make accessible the spring heads of science, may we be mindful to extend the receiving and distributing pools and cisterns.

The Mind—May men study to connect its correction and amendment with its use and employment.

Our Latin and English High Schools—May the former continue to prove like *well tried Gold*, and the latter to distance all others by *Miles*.

After the above toasts were announced, the Mayor gave the following—

The United States—May it long have for its head, a scholar, statesman and patriot.

This was received with great enthusiasm—and the President arose and addressed the Mayor and citizens present, in a most eloquent and impressive manner. He was himself evidently affected, and his address deeply affected all who heard him. It is impossible to do justice either to the manner or the sentiments, without giving the address itself. And this we are not able to do at present. We hope it will be given to the public, that all may read it; though all could not hear it. He alluded in a most delicate and touching manner to the late meeting in the same hall, in commemoration of the virtues of the two deceased statesmen; to the benefits of learning acquired at our schools and college in qualifying our fathers for the important controversy which led to our independence—to his early education in this city and vicinity—and to our happy privileges for the instruction of youth.

The President then offered the following toast—The Blooming Youth of Boston—May the maturity of the fruit fully equal the promise of the blossom.

Admiral Sir *Isaac Coffin*, who was present, gave the City of Boston, with some addenda expressive of his regard for the place of his birth, and of his sense of the advantage he had derived through life from a Boston school. The following was then offered by one of the School Committee, with prefatory remarks—

Our venerable and respected Guest, Admiral Coffin—A native of our city and an alumnus of our ancient Latin School—who, though separated from us in times of political dissention, was generous and kind to his countrmen—who, amidst the honors and plaudits of a princely court, remembered with affection the land of his birth, and still bears testimony to the excellence of our civil and literary institutions—May honorable fame ever attend him, and may his declining years repose in health and peace.

By Mr Biddle of Philadelphia. The Boston youth, who more than a century since came to Pennsylvania a friendless stranger, with no fortune but his Massachusetts education—and who has left to both the states, the joint inheritance of his splendid fame—BENJAMIN FRANKLIN.

By the Hon. Mr Saltonstall, of Salem. The festival of the schools—long may it be celebrated in this consecrated Hall, which has matured so many noble exertions in their support, and has so often rejoiced in their admirable results.

Charles Carroll—The last of the *school* in the *first class* of patriots which taught our enemies their *A B C*.

The first Governor of Massachusetts—Winthrop—the good husbandman, whose seed was so well planted as to produce the rich harvest we enjoy.

By one of the School Committee, (after the Mayor retired.) The Mayor of Boston; in ardor, patriotism, and virtue, a worthy son of *Josiah Quincy*, Jr. of 1775. *Boston Gaz.*

FOREIGN INTELLIGENCE.

HAYTI. We have advices from Port au Prince to the 23d July. Much dissatisfaction prevailed in consequence of the inability or indisposition of the people to pay the direct taxes assessed to pay the enormous indemnity which the French have spunged from them. It was reported that the British Consul General, M'Kensie, (who is a colored man) was about to return to England, the Haytians disliking having a *colored* man sent to them, when they expected a *white man*.

HAVANNA. An order was promulgated and put into effect at Havana, on the 22d ult. prohibiting the importation of foreign tobacco into the Island of Cuba, for the manufacture of cigars, snuffs, &c. It will, however, still be permitted to entry and deposit for exportation in the king's stores.

LA GRANGE. Mr Fisher, of this city, who is on his return from Europe, will bring with him several views of La Grange, the country seat of General La Fayette, taken by himself, and executed in Lithography, from the original, by one of the first Parisian artists.

LONDON. By the Continental Journal, it appears, that Ibrahim Pasha was traversing the Morea with scarcely the most trifling opposition; and that the affairs of the Greeks were at a low ebb. Government, it is understood, are adopting extensive measures for the relief of the distressed northern manufactures, the public subscriptions having been found inadequate for their relief.

RUSSIA. His majesty the Emperor has just published a Manifesto of the result of the Court of Inquiry, on the subject of the proceedings in December last, with the documentary evidence adduced to the Court. After five months laborous inquiry, they have finished the work assigned to them with the most satisfactory impartiality and justice. It results from the inquiry, says the Manifesto, that the characters implicated in the troubles of December, are clearly devisable into two classes. One composed of those who were guilty of high treason, with criminal and murderous intent. The other composed of persons of weak minds, under the influence of a blind confidence, which rendered them incapable to discern the objects of the real conspirators. These last will only be subjected to a simple correctional discipline, and will be discharged. While the others shall be treated by a High Tribunal, whose judgment shall be forthwith fully executed; and which shall include all in the same judgment, although there may be different degrees of capability amongst them. The tribunal shall be selected from the three highest bodies of the empire, the Council of State, the Directing Senate, and the Sacred Synod. To these shall be added persons of highest civil and military functions, to the exclusion of those who composed the Court of Inquiry.

The Emperor, by a decree has abolished the punishment of death in his dominions, for all crimes but that of high treason. Imprisonment for life in the mines is to be substituted.

GREECE. Ibrahim traverses in a conquering march the whole of Peloponessus, without finding any where the least resistance. After having divided his army into three columns, he directed one upon Megapelea—a convent fortified by art and nature, in which is deposited the wealth of the principal families in the Morea The Arabians made themselves masters of it, after having taken a great many prisoners. The other column marched upon Mistra, where it encountered no opposition. The Greeks fly on all hands. Those of the province of Laconia could only find safety in escaping on board the Spezziot ships.

Ibrahim has gone to Parthemi, in order to march thence either on Corinth or Napoli di Romania. In tnis latter place, Colocotroni is opposed to the Roumeliots, who possess the fortress of Palomide. The government is likewise divided into two factions.

The measures taken by the Hydriotes and Spezziotes are contradictory. The latter, because their ships can receive their whole population, are ready to fly. The Hydriots on the contrary, are obliged to remain on the island, the inhabitants of which could not be received on board their ships. By this defection of the Spezziots, the little courage which remains to the Greeks will be extinguished.

All the Egyptian squadron is anchored before Navarina, where it expects the captain Pasha.

The English corvette, the Rose, encountered on the 29th of May, two Turkish frigates coming from the Dardanelles, and proceeding to the Echelle Neuve.

The English colonel Gordon, it is said, had arrived at Napoli de Romania, with money and two cargoes of provisions. Forty families flying from Azacaira, and repulsed from Hydra, have been refused landing at Cerigo, till they could give, according to the order of the English government, the guarantees required from emigrants. The inhabitants of Semidhi have experienced the same lot. Many of the latter have perished in flying to their boats. Syra is tranquil, but at the departure of the squadron, the armed force will proceed to Hydra, and Syra will be abandoned to the mercy of the brigands.

Commodore Hamilton, in passing on the 4th by Caristo, found at the point about twenty boats there moored. They contained the two famous captains, Vasse and Gresiote with their satellites.

There has arrived at Hydra, a Dutch ship loaded with warlike stores, sent by the Dutch committee.

FINE ARTS IN TURKEY. On the 10th of April last, an Academy of Fine Arts was instituted and organized in Smyrna! On this occasion the late Consul General of France, M. David, pronounced an address recommendatory of the Institution, which has been published entire in a supplement of the Oriental Spectator of the 12th of April.

DOMESTIC INTELLIGENCE.

MARKET. The new Faneuil Hall Market will be open for the first time, to-day. Most of the stalls have been engaged, the rent of which will amount to about 20,000 dollars per annum.

We learn that the First Baptist Church and Society in this city have complied with the request of the Rev. Mr Wayland, to be dismissed from the Pastoral office of said church and society. Farewell sermon to be preached on the 10th of September. We learn further, that the church and society have given a unanimous invitation to the able and learned Dr Fishback, of Lexington, (Ken.) to succeed him.

INSURANCE STOCK. A meeting of the citizens of Salem has been held to take into consideration the depressed state of this species of Stock, and to report the remedies it may be expedient to apply in order to arrest its further decline The following able and intelligent committee was chosen to consider and report on the subject. Hon. Joseph Story, Hon. Benjamin Pickman, Hon. Daniel M. White, John Osgood, John W. Treadwell, Nathaniel Saltonstall, Humphrey Devereux, and Nathaniel L. Rogers, Esquires. One selected from each office in the town.

CANAL BETWEEN THE ATLANTIC AND PACIFIC.—Col. DE BENFSKI has delivered to THE PRESIDENT of the United States at Quincy, despatches from Colonel WILLIAMS, the United States Commercial Agent at Guatimala, giving intelligence of the ratification of the Contract made in June last, in New York, between the Central American Republic, and a certain company formed in that city, for the purpose of effecting a *navigable communication between the Atlantic and Pacific Oceans*, through Nicaragua; by the river St John in the Lake of Nicaragua—from the western extremity of which it is but 17 miles to the Pacific. The company at present is confined to New York, but it is proposed to extend it through the Union, making it as much as possible a national concern, and to apply to Congress for an act of incorporation, by the name of "*the Central American and United States Atlantic and Pacific Junction Canal Company*," with a capital of five millions of dollars.

GREAT FALLS FACTORY. In 1810 there were in New Hampshire but *twelve* manufacturing establishments with 5956 spindles. There are now more than *fifty* cotton and wollen factories, and the amount of cloth manufactured annually cannot be far from 30,000,000 yards. In 1822 that part of Sommersworth called Great Falls contained but *two* dwellings. Now there is a beautiful village of between *sixty* and *seventy*, houses. It is exclusively a manufacturing place. It contains *four* factories; one for cotton, of wood 5 stories, 35 feet wide and 65 feet in length, having in it 1500 spindles, which produce 7000 yards of No 20, cotton cloth weekly. Another factory of brick is 6 stories high, 49 by 220, and exclusively for broadcloth. One recently built also of brick, 6 stories, 49 by 390 feet, for cotton and wollen manufacture. There is also a building used as a dye-house and for other purposes, 4 stories, 32 by 134 feet; and a drying house 3 stories, 28 by 100 feet. Besides these, there is a brick building 35 by 65, for trip-hammers and machine shops. The village contains about 1500 inhabitants, about 1000 of whom are enrolled in the factory's books. *Ports. Journal.*

AMERICAN TRACT SOCIETY This society acknowledges the receipt of $3,718 27 from June 1 to July 25, 1826, including receipts in donations, and for tracts sold, from *eighty auxiliary societies*. The expenses of the Society for stereotyping, paper and printing, since June 1, have exceeded the amount of receipts.

LECTURES. Hon. Stephen Van Rensselaer, of Albany proposes to send out young men, properly trained in the School which he has recently established at Troy, to deliver popular experimental lectures on Chemistry, and on the most useful branches of Natural Philosophy, in the principal villages and school districts throughout the State. In all places where the lectures are delivered, it is designed that from four to ten young gentlemen, selected by the inhabitants, shall be present and assist in preparing the experiments, and shall themselves repeat them in public till they are sufficiently qualified in their turn to instruct others. It is estimated that apparatus and specimens sufficient for a very profitable course on Chemistry, Natural Philosophy, and Natural history, with their application to agriculture, domestic economy, the arts and manufactures, may be obtained for one hundred or one hundred and fifty dollars. The city of Glasgow has derived invaluable advantages from the popular lectures on natural philosophy and chemistry, which have been numerously attended by her mechanics and manufacturers in the Institution of Mr Anderson, and we see not why the State of New-York may not derive the same benefits from the plan proposed by Mr Van Rensselaer.

MILITARY SCHOOL. A scientific and military school is about to be established in North Carolina. The healthy and pleasantly situated village of Williamsborough, in Granville county, has been selected for its location. The superintendent of the proposed institution is a French officer, raised in one of the best military schools in France, and employed in active service until the change of government in that country. The selection of the professors to be attached to this school, will be made from individuals possessing the highest attainments, and the general outlines of the school will be shortly published.—*Raleigh Register*

VERMONT GOLD.—A beautiful piece of native gold, weighing nearly 10 ounces was lately found in the town of Newfane, Vermont. It was picked up by a boy near a small brook, and was studded with crystals of quartz.

NEW HARMONY. Mr. Owen's plan has proved completely abortive. The grand objects which we had in view are now as far from being attained as they were before his projects were promulgated. At first, the community were united in their efforts to promote the wishes of the leader, but in a short time, disunion and disorganization ensued. Some were idle, and some unwilling, so that others became dissatisfied; thus the general cause stood still, while many individuals gave themselves up to selfish bickerings and disputes. Mr. Owen has been indefatigable in his endeavors to quell the spirit of insubordination and quarrel, but not only did he find them ineffectual, but soon learned that much of the dissatisfaction was directed against *him*.—*Letter to the Editor of Freeman's Journal.*

FIRE. At Windsor, (Vt.) on Thursday 17th, a large building owned by Messrs. Patrick and Smith, and occupied by them. Messrs Colston, Jr. Lamson, W. Savage, Stevens, Culley, E. & D. Savage, and Smith, in Windsor, was destroyed by fire, occasioned by carelessness in throwing a lighted cigar among some combustible materials. The fire was first discovered in Cornish, N. H.

GEORGIA AFFAIRS. The editors of the Nationa Intelligencer have received the following letter from one of their Georgia correspondents, and express a hope, that the anticipation in it may be realized.

"Putnam County, Geo. Aug. 3, 1826.

"In passing, permit me to remark, that the Governor of Georgia I believe, will not attempt the survey of the territory beyond the Chatahoochie before the meeting of the Legislature in November, by whose instructions he will be governed. As the territory this side of the Chatahoochie is secured by both treaties, and as it is the practice of the General Government to survey territory acquired from the Indians before they leave it, the hope is indulged that the Governor may, without opposition survey that portion of the territory, about the acquisition of which there is now no dispute."

NEW ORLEANS. The Lavinia, from New Orleans, 27th ult. has arrived at New York. The city continued quite healthy. No cases of malignant fever had occurred, and fewer instances of illness than usual at this season.

GENERAL SUMMARY.

FORGERY. A man named George Watson, after having committed forgeries to a vast extent, was apprehended at Newark. He drove his carriage and travelled with a lady, yet when he was brought before the magistrate, he said, "I have been in this way until I am tired of it; the bill is a forgery in all its parts, and I shall save the parties a great deal of trouble by pleading guilty."

FIRE. The hat manufactory of Messrs. Joyce and Platt, in Pittsfield, with most of its contents, was destroyed by fire on the 12th inst. The amount of loss is not ascertained. There was an insurance on the buildings and stock to the amount of two thousand dollars.

PAPERS. The Baltimore Gazette says there are not three thousand subscribers to the four daily papers in that city, although the population exceeds seventy thousand, and may be considered a moderate estimate in making the number of newspaper readers at least thirty thousand.

FRESHET. The town of Mount Holly, N. J. was deluged by a freshet on Saturday the 12th inst. The streets were inundated, and boats were used to pass from house to house to save their property.

CRANE. A crane was shot on Wednesday last on Danvers Neck, by a young man belonging to this town, which measured 4 1-2 feet in height, when standing erect, and six feet between the tips of the wings. *Salem Gaz.*

SALT. Nearly a million bushels of salt are annually manufactured in the Canawha county, Va. It sells at a price from 12 to 18 cents per bushel.

MONUMENT. An ancient monument has lately been presented to the king of France, which was found in Egypt. It is a single piece of rose colored granite, eight feet in height, five feet in breadth, and nearly five feet in depth. It is ornamented on all sides by hieroglyphics; and its date is supposed to be 550 years before Christ. It was found in Sais.

FIGHTING. A young man named Fanning, was killed at Baltimore on the 10th inst. by a kick in the side received in a fight with another youth.

CATERPILLAR. The caterpillar has commenced its ravages among the cotton crops in Georgia. Much injury is apprehended.

TAKING THE VEIL. The National Journal of the 16th says, "The ceremonies attendant upon taking the *Black Veil*, were performed at the Convent in Georgetown, yesterday; when the vows which are to separate her from the world, and to confine her in future within the precincts of the Convent, were taken by Miss Jones, daughter of Com. Jones of the United States' Navy. The *White Veil* was taken by Miss Jones about a year since."

ROGERS' ROCK. Travellers in their descriptions of Lake George, usually mention this rock and the wonderful escape of Major Rogers from the Indians, the incident to which it owes its name; but they are apt to err in relating the mode of his escape, as it is wholly incredible that any person could pass alive over the face of this rock, to the lake. It may be proper, therefore, to publish the following account which was obtained on the spot from a respectable inhabitant of the place, and is, perhaps, more worthy of credit.

Rogers' rock is on the W. side of Lake George, 2 miles from the outlet. It rises out of the water at an angle of more than 45°, to the height of 300 or 400 feet. The face of the rock, for more than 100 feet in breadth, is a perfectly smooth slide, reaching from top to bottom. This rock derives its name from the following incident During the winter of 1758, Major Rogers was one of a party which was surprised and put to flight by the Indians at the outlet of the lake. Rogers came alone to the summit of this rock, whither he knew the Indians would follow him, by his tracks in the snow, and where he could prevent further pursuit by a singular stratagem. Throwing his pack down the precipice, he slipped off his snow shoes, and without changing their position, turned himself about, and again put them on his feet. Thus equipped he retreated several rods along the southern brow of the rock. The Indians coming to the spot, went no further, as they saw the two tracks both leading the same way, and apparently made by two persons who had come to the precipice, and chosen to throw themselves off, rather than to fall into the hands of their pursuers. Meanwhile Rogers made good his descent to the foot of the rock, where he resumed his pack, and escaped on the ice to the head of the lake. *Morse's Gazetteer.*

COFFEE. It was not until the reign of Charles II. that coffee came into use in England. Under the year 1637, Evelyn, in his "Diary," says, "there came in my time to the College one Nathaniel Conopios, out of Greece. He was the first I saw drink coffee, which custom came not into England till 30 years after." It is said by Anderson, in his "History of Commerce," that in the year 1652, one Mr Edwards, a Turkey merchant, brought home with him a Greek servant, who understood the roasting and making of coffee, till then unknown in England; and that this man was the first who sold coffee and kept a house in London for that purpose;" so, that when Dr John North was a student at Cambridge (about 1662,) "coffee was not of such common use as afterwards, and coffee houses but young." Tea appears to have been introduced into common use about the same time as coffee. "I did send," says Pepeys, *sub anno* 1660, "for a cup of *tee* (a China drink,) of which I had never drunk before."

COFFEE HOUSE. The following description of a coffee house in the 17th century, is drawn from a lively paper in the 'Harleian Miscellany,' entitled, 'The Character of a Coffee-house, with the Symptoms of a Town Wit':—

"A coffee house is a lay conventicle, good fellowship turned puritan, ill husbandry in masquerade, whither people come after toping all day, to purchase at the expense of their last penny, the repute of sober companions;—a rota room that like Noah's ark, receives animals of every sort, from the precise diminutive band to the hectoring cravat and cuffs in folio; a nursery for training up the smaller fry of virtuosi in confident tattling, or a cabal of kitling critics, that have only learned to spit and mew; a mint of intelligence, that, to make each man his pennyworth, draws up in petty parcels what the merchant receives in bullion; he that comes often saves two pence a week in Gazettes, and has his news and coffee for the same charge, as at a three penny ordinary they give in broth to your chop of mutton," &c. In the same volume we have a vindication of the coffee-houses, "asserting from reason, experience, and good authors, the excellent use, and physical virtues of that liquor, with the grand conveniency of such civil places of resort and ingenious conversation."

HEDGEHOGS. There have been several hedgehogs seen within the last two weeks wandering along the most public streets of Oldham, in the face of open day. It is presumed that, owing to the brooks, from which these animals were wont to be supplied with drink, being dried up by the late long continued drought, they have been obliged to throw themselves upon the mercy and protection of their "good neighbors in the town." *Manchester Ga.*

SINGULAR BET. A gentleman who is allowed to be the first strathspey and reel player, in Scotland, upon the Scotch and Irish bellows-pipe, has taken a bet of 1000*l* against a well known sporting gentleman, that he will travel as a wandering minstrel for the space of six months, pay all necessary expenses with whatever the public are pleased to give him for his music, and save 100*l* besides. We understand the gentleman has commenced his musical tour. A number of small bets have been taken on both sides.
Edinburgh Observer.

BLAGRAVE LEGACY. John Blagrave, a distinguished mathematician, on leaving Oxford, lived chiefly at his mansion in Reading; and at his death, in 1611, among other charities, left the following one; 10*l* to be thus annually disposed of; on Good Friday, the churchwardens of each of the three parishes of Reading to send to the Town-hall, "one virtuous maid, who has lived five years with her master; there in the presence of the magistrates, the three to throw dice for the 10*l*—the losers are returned with the fresh one the years following, and again the third year, till each has had three chances for 10*l*.

DEXTROUS FEAT. I once saw a Greek sailor dancing upon the end of one of the yards in a manner truly miraculous, without having hold of any of the rigging by his hands, until he suddenly fell overboard, as I and some others had anticipaied that he must. No time was lost in attempting to rescue him, but in vain, as no trace of him could be discovered. But while we were regretting his fate, we perceived him as suddenly dancing at the further end of the deck; for it seemed that he had not slipped off, but thrown himself purposely into the sea, and swam to considerable distance under water. This sportive freak recalled to my mind the dexterity of the ancient Greeks in diving, when during the siege of Syracuse the Athenians swam under water, and sawed away the piles with which the mouth of the harbor had been blocked up.
Dr Elster's Journal.

YOUTHFUL WITNESS. A little boy, nine or ten years of age, was called as a witness at a late trial at Cambridge, England. After the oath was administered, the Chief Justice, with the view of ascertaining whether the boy was sensible of the nature and importance of an oath, addressed him, "Little boy, do you know what you have been doing?" "Yes, Sir," the boy replied, "I have been keeping pigs for Mr Banyard.

MOSCOW. By the extraordinary activity of the Governor-General, Prince Galitzin, the remaining traces of the burning of this city are daily disappearing. Round the greater part of the Kremlin, where booths formerly stood, and heaps of lime and stones were lying, there is now a beautiful park, which serves as a public promenade. Boulveards are made, and planted with trees, in many parts of the city, fine houses and noble palaces are rising on all sides.

OLD AGE. A man of the name of Golzow died lately at the harbor of St Peter and St Paul, in Kamtschatka, at the age of 123 years, having been born in the reign of Peter I He had survived the ascension of ten Russian Sovereigns.

TRANSLATION. A translation of the interesting Memoirs of the Prince de Montbarey, Secretary of State to Louis XVI, written by himself, is in preparation.

A prominent feature which will be of peculiar interest to the readers of English history, is the account given by M. de Montbarey, of all the negotiations and intrigues relative to the interference of the French in the American war.

SESSIONS. A lad was tried for stealing the *Enquirer* from the door of a subscriber. The defence set up was that he took it to read, when an amusing article engrossed his attention, he walked along leisurely, until arrested, without intending to steal the paper. As he bore a good character, had some literary taste, and was solely tempted by the paper, and moreover had been some days in bridewell, the jury let him off.
Enquirer.

AMERICAN WINE. At the Jubilee Celebration in Milledgeville, Georgia, nearly all the wine at one of the public dinners, was the produce of the vineyard of Thomas M'Call, Esq. of Laurens county, in that state, whose wine has obtained such a reputation that he is unable to supply all orders for it.

SHINGLES. Water machinery has been applied in Vermont to the manufacture of shingles, by which three men can make 40,000 a day.

EARTHQUAKES. Two shocks of an earthqukke were noticed at Richmond Va. on the 9th and 10th inst.

POLETICA'S WORK. A very interesting political work has just been published, entitled a "Sketch of the internal condition of the United States of America, and of their political relations with Europe, by a Russian." The writer is said to be M. Poletica, well known and respected as the Minister of Russia to the United States; a gentleman of great urbanity, who travelled much and leisurely, and whose talent and judgment are universally acknowledged.

ROMAN CATHOLIC BISHOP OF N. YORK. We understand that the Rev. Mr Dubois, the Superior of the Seminary at Emmettsburgh, (Md.) has been nominated, by the See of Rome, Roman Catholic Bishop of this city. We are not personally acquainted with Mr Dubois, but have been informed that he is edifying in deportment, amiable in disposition, pious and unimpeachable in his character and conduct.
Advocate.

DAMAGE BY LIGHTNING. A barn was struck and consumed on Thursday last week, at Chatham; and three cattle killed in a neighboring town—Seventeen geese sitting in the road in Orington, were killed, without the lightning moving a particle of earth, or singing a spear of grass. Two houses and a barn were struck in Dover the 4th inst. but not essentially injured.

EDUCATION. Mr J. L. Parkhurst, late editor of the Christian Mirror, proposes to issue at Portland a semi-monthly publication, entitled "The Teachers' Guide and Parents' Assistant."

MARRIAGES.

In this city, Mr Lot Clark to Miss Mary B. Eaton; Mr Valentine Simmons to Miss Mary Ann Lombard; Mr David Hyde to Miss Jerusha Clapp.

In Medford, Mr Albert Tainter of Boston, to Miss Mary G. Tufts, of the former place.

DEATHS.

In this city, Mr Lendell Potts aged 40; Mrs Elizabeth Slade, aged 28; Mr Edward Childs, aged 43; Mr Rufus Williams, of Mansfield, aged 43.

In Dorchester, Ann M. S. Hall, aged 11.

In Malden, Captain Benj. Porter, aged 42.

In Bedford, Mrs Anna Simonds, aged 24.

In Medford, Mr Ebenezer Blanchard, aged 24.

NEW HOUSES.

TO sell or let, two new houses, situated in the upper part of Milton Place, leading from Federal street. These houses are substantially and faithfully built, and being situated opposite Federal court will always command an open view. They are finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf. aug. 26.

MRS BARBAULD'S WORK.

THIS Day Published at the Christian Register Office, and ready for delivery to subscribers the Cambridge edition of Mrs Barbauld's Works in two volumes, duod. with an additional volume containing her juvenile works. The subscription price of the two vols. ($1,75) or with the additional volume, not embraced in the prospectus ($2,50) will be enhanced after the first of Oct. These three volumes are more complete than any other edition, English or American of this lady's writings. aug. 26.

POLYGLOT BIBLE.

FOR sale at 81 Washington-street. The English version of the Polyglot Bible, with the Scripture Harmony or Concordance of parallel and illustrative passages, from Canne, Browne, Blaney, and Scott, with those from the Latin vulgate. The French, and German Bibles. This work is just published at Philadelphia, and is rather smaller than the common duodecimo Bibles. It will be found very convenient for gentlemen who are travelling. aug. 26.

MR WEBSTER'S DISCOURSE.

MR WEBSTER'S Discourse, in commemoration of the lives of John Adams and Thomas Jefferson, delivered in Fanueil Hall, August 2d, may be obtained at 81 Washington st.

ALSO Mr EVERETT'S Address on the same subject, delivered at Charlestown, August 1st.

PRISON DISCIPLINE.

AN interesting pamphlet on the subject of Prison Discipline, has been published from the Christian Examiner, and may be obtained at this office, and at the Book Stores generally. aug. 26.

HARVARD UNIVERSITY.

THE Annual Meeting of the Society for the Promotion of Theological Education at Cambridge, will be held at the Hall of the American Academy, Athenæum, in this city, on TUESDAY, the 29th inst. (day before Commencement,) at 10 o'clock A. M

JAMES WALKER, *Secry.*

LITERARY GAZETTE.

JUST Published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette, Vol. iv. No. 7 and 8.

CONTENTS.

Reviews.—Six Months in the West Indies, in 1825. 1. Dr John Ware's Address before the Massachusetts Society for the Suppression of Intemperance—2. Dr Bradford's Address before the Massachusetts Society for the Suppression of Intemperance—Report of the Commissioners appointed to revise the Statute Laws of New York—2. Sampson's Discourse and Correspondence, &c.—Mr Dewey's and Mr Greenwood's Election Sermons.—Harvest Festival, with other poems—Thesaurus Poeticus.

Miscellany.—Indian Traditions, Creation of the Island of Nantucket—Examination of an Article in the North American Review, for January, 1826, respecting the Indians of North America.

Original Poetry.—The Two Graves—Ruby Lake.

Critical Notices.—Dr Webster's Manual of Chemistry—Mr Bartlett's Celestial Planisphere—Rufiana; or the Poetical Sinnings of William Rufus—Dr Emmon's Manual of Mineralogy and Geology—Dr Dick's Christian Philosopher—Mr Hunter's Oration at Providence—Mr Patterson's Address at the opening of the American Academy of Fine Arts—German Popular Stories.

Intelligence.—State of Persia, the Dead Sea; Use of Coffee in France; use of Tobacco in England; Indian Blow-pipe; Lead on the Mississippi; Canals; Law Abridgment; Burning Glasses; Different Religions, Effect of Lightning; Ancient Painting; Napoleon a Chinese idol; Foresight; Forgery in France; Island discovered in the Pacific; Canal of the Pyrenees; Ancient Greek Inscriptions; Russian Canals; Conveyance of Dust by Wind.

New Publications. aug 19

AMERICAN UNITARIAN ASSOCIATION.

JUST Published, and may be obtained at the Depository, 81 Washington-street, The First Annual Report of the Executive Committee of the American Unitarian Association, and constitution of auxiliary associations, and some remarks are annexed, pp. 32 12mo. 3t july 22

WARE'S HINTS.

FOR Sale at 81 Washington street, "Hints on Extemporaneous Preaching, by Henry Ware, jr. 3t july 29.

CONSIDERATION OF OBJECTIONS, &c

THE Popular little tract entitled, "A Consideration of Objections to Unitarian Christianity," may be had at one dollar per hundred, as 81 Washington street. may 20.

Poetry.

JEPTHAH'S DAUGHTER.

She stood before her father's gorgeous tent,
To listen for his coming. Her loose hair
Was resting on her shoulders, like a cloud
Floating around a statue, and the wind,
Just swaying her light robe, revealed a shape
Praxiteles might worship. She had clasp'd
Her hands upon her bosom, and had raised
Her beautiful, dark, Jewish eyes to Heaven,
Till the long lashes laid upon her brow,
Her lip was slightly parted, like the cleft
Of a pomegranate blossom, and her neck,
Just where the cheek was meeting to its curve,
With the unearthly beauty sometimes there
Was shaded, as if light had fallen off,
Its surface was so polished. She was quelling
Her light, quick breath, to hear; and the white rose
Scarce mov'd upon her bosom, as it swell'd
Like nothing but a lovely dream of light,
To meet the arching of her queenly neck.
Her countenance was radiant with love,
She look'd a thing to die for it. A being
Whose whole existence was the pouring out
Of rich and deep affections. I have thought
A brother's, and a sister's love was much.
I know a brother's *is*—for I have been
A sister's idol; and I know how broke
The heart may be with its own tenderness.
But the affection of a delicate child
For a fond father, gushing as it does
With the sweet springs of life and pouring on
Through all earth's changes like a principle,
Chasten'd with reverence, and made more pure
By the world's discipline of light and shade—
It must be holier.

The wind bore on
The leaden tramp of thousands. Clarion notes
Rang sharply on the ear at intervals;
And the low, mingled din of mighty hosts
Returning from the battle, pour'd from far,
Like the deep murmur of a restless sea.
They came, as earthly conquerors always come,
With blood and splendor, revelry and wo,
The stately horse treads proudly—he hath trod
The brow of death as well. The chariot wheels
Of warriors roll magnificently on—
Their weight hath crush'd the fallen. *Man* is there—
Majestic, lordly man—with his sublime
And elevated brow, and godlike frame;
Lifting his crest in triumph—for his heel
Hath trod the dying like a wine press down!

The mighty Jepthah led his warriors on
Thro' Mizpeh's streets. His helm was proudly set;
And his stern lip curl'd lightly, as if praise
Were for the hero's scorn. His step was firm,
But free as India's leopard; and his mail,
Whose shekels none in Israel might bear,
Was like a cedar's tassel on his frame,
His crest was Judah's kingliest. And the look
Of his dark, lofty eye, and bended brow,
Might quell the lion. He led on! but thoughts
Seem'd gathering round which troubled him.
The veins
Grew visible upon his swarthy brow,
And his proud lip was press'd as if with pain,
He trod less firmly; and his restless eye
Glanc'd forward frequently, as if some ill
He dared not meet were there. His home was near;
And men were thronging with that strange delight
They have in human passions, to observe
The struggle of his feelings with his pride.
He gaz'd intensely forward. The tall firs
Before his tent were motionless. The leaves
Of the sweet alo, and the clustering vines
Which half concealed his threshold, met his eye
Unchang'd and beautiful; and one by one,
The balsam with its sweet-distilling stems,
And the Circassian rose, and all the crowd
Of silent and familiar things, stole up
Like the recovered passages of dreams.
He strode on rapidly. A moment more,
And he had reach'd his home; when lo! there sprang
One with a bounding footstep, and a brow
Of light, to meet him. O how beautiful!
Her dark eye flashing like a sun-lit gem—
And her luxuriant hair!—'twas like the sweep
Of a swift wing in visions. He stood still,
As if his sight had withered him. She threw
Her arms about his neck—he heeded not.
She call'd him "Father"—but he answered not.
She stood and gazed upon him. Was he wroth?
There was no anger in that blood-shot eye.
Had sickness seized him? She unclasp'd his helm,
And laid her white hand gently on his brow,
And the large veins felt stiff and hard like cords
The touch arous'd him. He raised up his hands
And spoke the name of God, in agony.
She knew that he was stricken, then; and rush'd
Again into his arms; and with a flood
Of tears she could not bridle, sobb'd a prayer
That he would tell her of his wretchedness.
He told her—and a momentary flush
Shot o'er her countenance; and then the soul
Of Jepthah's daughter wakened; and she stood
Calmly and nobly up, and said 'twas well—
And she would die. . . . .
. . . The sun had well nigh set.
The fire was on the altar; and the priest
Of the High God was there. A wasted man
Was stretching out his wither'd hands to heav'n,
As if he would have pray'd, but had no words—
And she who was to die, the calmest one
In Israel at that hour, stood up alone
And waited for the sun to set. Her face
Was pale, but very beautiful; her lip
Had a more delicate outline, and the tint
Was deeper; but her countenance was like
The majesty of angels.

The sun set—
And she was dead—but not by violence. Roy.

Recorder & Telegraph.

MISCELLANEOUS.

Language Institution. *First Report. Motives for establishing the Institution.* In giving an account of the proceedings of the institution during the first year, it seems necessary to refer to the circumstances which gave rise to its establishment. It was observed by some persons, deeply interested in the propagation of christianity among the heathen, that though provision had been made for sending forth missionaries to various countries, and printing and publishing the sacred scriptures for their use, no effectual means had yet been offered for imparting a knowledge of the languages spoken in those countries, to the persons thus destined to proceed to them as religious instructers. Some of the missionary societies possessed seminaries and places of instruction for their students; but in these the opportunities for acquiring oriental, and other foreign languages were necessarily limited. The Church Missionary Institution at Islington had, indeed, the advantage of the great powers and talents of Professor Lee of Cambridge; but his attendance there was confined to particular seasons of the year; and, on the whole, it was not to be imagined, that one man, however powerful, connected with one institution, however extensive, should suffice for the work of instructing those numerous messengers of the gospel, who are sent out, year after year from this favored land, among all people, nations, and tongues.

There existed, moreover, no distinct provision for the very important object of preparing elementary works in the different languages in which such assistance is, or may become necessary. That such books should exist, and should be easily accessible to the student, is a point of obvious and first rate importance.

This being the state of things, it seemed much to be desired, that a separate establishment should be formed, which might direct its efforts to these particular departments alone; its object being to furnish such means as might be accessible, for communicating instruction in foreign languages to missionaries and others engaged in similar pursuits, without distinction of the society or institution with which they might be connected.

Lon. Miss. Reg.

Irish Language. There is something in the situation of Ireland, which puts peculiar difficulties in the way of circulating the scriptures. We are bound, therefore, to offer them in that form which will best meet the prejudices and gain the affections of the people. I have no hesitation in saying, that the way of all others the most effectual to induce them to stand against opposition on this subject, is, to give them the scriptures in their own language. Were I to state some of the circumstances which have come to my knowledge, of the way in which the poor Irish have exhibited their opinion of the value of the Irish scriptures, it would make you smile; but it will turn to good account. They think that Satan cannot understand Irish, and cannot speak it. In 1812, Dr Dewar travelled among the people who speak Irish; the Gaelic and Irish tongues being nearly the same, he could preach in Irish, when the whole country used to come and hear him: but the amusing part of it was this—he could not pursuade them that he was not a priest, because they thought it impossible that a Scottish minister could preach in Irish. He was much struck with the good nature of the people; if he asked his way to any place in English, they would tell him very civilly; but if he asked in Irish, they would run along with him. A good man once said of an Irish prayer, "My heart flies up with it." In a part of Ireland where I hope the labors of this society will do some good, a gentleman went to an apple-stall to buy apples; and, concluding from the appearance of the people that they were Irish, he spoke to them in that language; and the consequence was, that they would not take a farthing for the apples—it was enough that he spoke Irish. Here was the heart of the people; and do not such facts show that we do right in giving them the scriptures in this tongue, and thus removing the barriers which have been placed in the way of their spiritual good?

Rev. R. Daly—at the Lon. Irish Soc. Ann.

Striking instance at Huaheine, of the sense of Justice introduced by Christianity.

In the autumn of 1822, the Queen of Tahiti, the widow of Pomare, visited Huaheine.—Her attendants, who followed in her train from Tahiti, requiring a piece of timber, she directed them to cut down a bread-fruit-tree growing in the garden of a poor man; her orders were obeyed, and the tree carried away. Teuhe, the owner of the spot on which it stood, returned in the evening to his cottage, saw that the spoiler had been there; the stump was bleeding, and the boughs lay strewed around; but the stately trunk was gone. Informed by his neighbors that the Queen's men had cut it down, he repaired to the magistrate of the district, and lodged a complaint against her majesty the Queen. The magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge; he afterward sent his servant to the Queen, and invited her attendance at the same hour. The next morning, the missionary residing there went down to witness the proceeding: and as the sun rose above the horizon, Ori, the magistrate, was sitting in the open air, beneath the spreading branches of a venerable tree; on a finely woven mat, before him sat the Queen, attended by her train; beside her stood the native peasant; and, around them all, what may be termed the police-officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man said, that in his garden there grew a bread-fruit-tree, whose shade was grateful to the inmates of his cottage; and whose fruit, with that of those which grew around, supported his family for five or seven months in every year; but that yesterday, some one had cut it down, as he had been informed, by order of the Queen; he knew that they had laws; he had thought that those laws protected the poor man's property, as well as that of Kings and Chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the Queen, asked if she had ordered the tree to be cut down; she answered, "Yes." He then asked if she did not know that they had laws, she said, "Yes;" but she did not know that they applied to her.—The magistrate asked, if in those laws, (a copy of which he held in his hand,) there are any exceptions in favor of Chiefs, or Kings, or Queens. She answered "No;" and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man, as a recompence for his loss, "Stop," said the Justice, "we have not done yet." The Queen began to weep. "Do you think it right that you should have cut down the tree without asking the owner's permission?" continued the magistrate. "It was not right," said the Queen. Then turning to the poor man, he asked,—"What remuneration do you require?" Teuhe answered, "If the Queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again. I am satisfied—I require no other recompence." His disinterestedness was applauded—the assembly dispersed—and afterward, I think, the Queen sent him, privately, a present equal to the value of his tree.

Rev. Mr Ellis, at the Bible So. Ann. Lon.

High value put on the Scriptures by the Georgians and Society Islanders.

By these people, the Bible is highly valued, and earnestly sought. At one time it was thought desirable to distribute tracts; some were translated, and shown to the natives; they asked if they were parts of the Word of God, or merely the word of man; we told them they were designed to illustrate or enforce parts of the sacred scriptures, though they were only the writings of men. "Stop, then," said the natives; "give us all the word of God first, and then the writings of men." There is nothing which they so much desire, as the parts of the scriptures published in their language; they bring the produce of the soil to pay for them; as a small price equal to the, value of the paper, &c. is always required; and when a man wants a copy, who has not the means of paying, he will most cheerfully work for it. The scriptures are their constant companions, when they voyage from one island to another, or travel to different parts of the same island; they are not much concerned to carry their provisions, their changes of apparel, or articles of curiosity, but invariably carry their books; even when they leave their houses in the morning to work in the mountains, and expect to return in the evening, they freqently carry their books, that during the hour of rest at mid-day, they may read the holy scriptures; I do not think, in my various journeys among the islands, since the natives have possessed the scriptures, that I ever met a party travelling which had not their books with them, carefully wrapped in native cloth, or deposited in a little basket made on purpose to contain them. One stormy day, when the tempest howled and the foaming surf rolled dreadfully on the shore, I saw a canoe in distress outside the harbor, about two miles from the beach; I directed some natives in the neighborhood to take a large canoe, and go to their assistance; on reaching them, they found the canoe full of water, and the men in the sea, supporting themselves on their paddles, and swimming towards the shore; they took the natives on board their large canoe, and towed the small one to the beach; when they landed, I met them; and asked if they had been in danger; they said "Yes; they were afraid of the sharks, and fearful lest their canoe should sink." I asked them what they thought when the sea began to fill their canoe; they said, they thought of their books, and were only concerned to keep them dry; pointing at the same time to the canoe, where their gospels carefully wrapped up in native cloth, were tied to the top of the mast, in order to secure them from the spray of the sea; thus their books were preserved, while their apparel was completely spoiled by the salt water. On another occasion, a native of Huaheine lay down on his mat in the evening; and, by the light of a rustic lamp made of a cocoanut shell, read in one of his books till he fell asleep; the lamp burnt down—the house took fire—and, awaked by the flames, he sprang from his mat, and ran out of doors; in a moment he recollected that his book lay on the mat where he was sleeping; he rushed through the flames; and though scorched in several parts of his body, retreated not till his books, which were copies of the gospels, were secured; all his other property was consumed.

Ib.

Wisdom and Kindness of Providence.—Saint Pierre, in his Studies of Nature, says, that amidst the burning sands of Africa, there is a plant, whose leaf, twisted round like a cruet, is always filled with a large glass full of water; the gullet of this cruet, is shut by the extremity of the leaf itself to prevent the water from evaporation. In some other districts of the same country is a large tree, which the negroes call boa, the trunk of which, being of a prodigious bulk, is hollowed out like a cistern. During the rainy season, it is filled with water, which continues fresh and cool in the greatest heats, by means of the tufted foliage which crowns its summit. In some of the parched rocky islands of the West Indies there is also found a tree called the *water lianne*, so full of sap, that a single branch of it being cut, as much water is immediately discharged as a man requires at a draught, and it is perfectly pure and limpid.

Oaths—At the recent cession of Malacca to this country, among the ceremonies which took place on the occasion, was the administration of the oaths of allegiance which displayed a singular diversity of sects and nations. The chief of the Chinese settlers approached an altar with a living cock in his arms, and, having gone through a series of prayers, proceeded to cut its throat and to make a libation with its blood, hoping that his own might, in like manner, be poured out should he ever be wanting in fidelity to his new sovereign. The leader of some Hindoos, who had been naturalized for many generations in Malacca, reverentially approaching the commissioner, swore by the veracity of the priest, by the horse, the elephant, the arms, the accoutrements of the soldier, and by the merchandise of the trader, that he and his followers would be faithful; and imprecated the direst curses on the head of the mechanic and servile man who would break the compact. The Superior Malayan being a Mahommedan, swore by "one God and Mahomet his prophet," sealing his oath on his Koran. Next came various Christian denominations, who by the simplicity of their modes of adjuration furnished a remarkable contrast to the rites of paganism. *Ch. Obs.*

Interesting Anecdote. A lady in Bristol, (Eng,) deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf to an elderly gentleman of her acquaintance, who possessed much wealth but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents calculated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question, "Have you a Bible, Sir?" "Yes," "What would induce you to part with it?" "I would not part with it on any consideration." "Sir," said she, "there are thousands in this land who are destitute of that which you profess to prize so highly. A trifling portion of your property would supply a fellow creature with the book which you would not part with on any consideration." This appeal produced the desired effect. The gentleman however concealed his feelings, and simply, asked with an air of indifference, "What do you think I ought to give?" Supposing that he was balancing between a small sum and an absolute refusal, she replied, "We receive any sum, Sir, however small." He then went to his bureau, took a bag of guineas and began very deliberately to count them upon the table—one, two, three, four, and so on. After he had proceeded some time in this way, the lady, presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. "Have patience for a few minutes," he replied, and proceeded, till he had counted seventy-three guineas.—"There madam," said he, "There is one guinea for every year that I have lived; take that for the Bible Society."—*N. Y. Obs.*

THE HAPPY MATCH.

"Now," said Harry Hemphill to his young wife, when they went to house-keeping, "its my business to bring money into the house—and yours to see that none goes foolishly out of it." This was the agreement with which they set forward in the world. He chose her first, because he loved her, and in the second place because he knew she was sensible, economical and industrious—just the reasons which influence a sensible man in his choice now. And he thought it best that each should have a distinct sphere of action. Their interests were one and indivisible; consequently each had the same motives to act well the allotted part. His business called for his whole attention; he wished therefore to pursue it undestracted by other cares; for himself he looked for happiness only at home; there he expected a supply for all his wants, and he was of course not disposed to spend any thing abroad, in pursuit of what he thought every reasonable man ought to look for in the bosom of his own family. Her duties being all domestic, she was able to compass them the better by turning her whole attention to them. Her husband's business doing habits; his temperate and correct life, had all the power of example; increasing her esteem, and doubling her anxiety to deserve his. They had married without waiting to get rich. They neither distrusted Providence nor each other. With little besides health and a disposition to improve it; they nevertheless had that strong confidence of final success which prudent resolutions inspire in those who feel that they have persevered enough to adhere to them. Thus they began the World. To attach a man to his home, it is necessary that home should have attractions. Harry Hemphill's had. There he sought repose after the toil and weariness of the day; and there he found it. When perplexed, and low spirited, he retired thither, and amid the soothing influence of its quiet and peaceful shades, he forgot the heartlessness of the world, and all the wrongs of men. When things went ill with him, he found always a solace in the sunshine of affection, that in the domestic circle beamed upon him and dispelled every cloud from his brow. However others treated him—there, all was kindness, and confidence and affection; if others deceived him, and hypocrisy with its shameless face, smiled on him to delude and injure him; there, all was sincerity; that sincerity of the heart which makes amends for suffering, and wins the troubled spirit from misanthropy.

Nothing so directly tends to make a good wife, a good housekeeper, a good domestic economist, as that kindness on the part of the husband which speaks the language of approbation, and that careful and well directed industry which thrives and gives strong promise that her care and prudence will have a profitable issue. And Mary Hemphill had this token and this assurance.

Harry devoted himself to business with steady purpose and untiring zeal; he obtained credit by his plain and honest dealing; custom by his faithful punctuality and constant care; friends by his obliging deportment and accommodating disposition. He gained the reputation of being the best workman in the village; none were ever deceived who trusted to his word. He always drove his business a little beforehand, for, he said "things go badly when the cart gets before the horse." I noticed once a little incident which illustrated his character—a thrifty old farmer was accosted in the road at the end of the village by a youngster, who was making a great dash in business, and wanted to loan a few hundred dollars. The wily old man was perfectly ignorant of where it could be had, and sidled off from him as soon as he could. He rode directly down to Hemphill's and told him he had a few hundred dollars to loan, and wished he would take it; the payments should be easy; just as would suit. Indeed, replied Harry, you have come to a bad market. I have a little cash to spare myself, and have been looking round these two weeks for a good opportunity of putting it out.

While Harry was prospering in his business, all went like clock work at home; the family expenditures were carefully made; not a farthing wasted; not a scrap lost: the furniture was all neat and useful, rather than ornamental; the table plain, frugal but wholesome, and well spread; little went either to the seamstress or tailor; no extravagance in dress; no costly company keeping; no useless waste of time in ceaseless visiting; and yet the whole neighborhood praised Mary Hemphill, and loved her; she was kind without ostentation or sacrifice; sociable, without dissipation. And while few people lived more comfortably, none lived more economical.

The results of such management can never disappoint the expectations to which it looks. Even the angry frown of misfortune is almost put at defiance. A vantage ground is soon gained which the storm seldom reaches. And the full reward comes in its proper time to crown the meed of lives thus spent.

The music of Harry's tools was in full play in the morning that I left the village, for a distant residence. It was not yet sunrise. And as the coach bore me rapidly past the cool and quiet residence of the villager, I saw the door was open, and the breakfast smoking on the table. Mary in her neat morning dress and white apron, blooming in health and loveliness, was busy amid her household affairs, and a stranger who chanced to be my fellow passenger to the city observed it, and said—"there is a thriving family; my word for it." And he spoke well. There are certain signs always perceptible about those who are working things right, that cannot be mistaken by the most casual observer.

On my return to Alesbury, many years afterwards, I noticed a beautiful country residence on the banks of the river, surrounded by all the elegance of wealth and taste, richly cultivated fields stretching themselves out on every side as far as the eye could reach; flocks and herds were scattered in every direction. It was a splendid scene; the sun was just setting behind the western hills; and while a group of neatly dressed children sported on the adjacent school-house green, the mellow notes of the flute mingled with their noisy mirth. "There," said an old friend, "lives Harry Hemphill; that is his farm; those are his cattle; here is his school-house, and these his own, and some orphan children of his adoption, which he educates at his own expense, having made a noble fortune by his industry and prudence, he spends his large income in deeds of charity, and he and Mary mutually give each other the credit of doing all this.

My heart expanded then; it expands still, when I think of them, and I pen their simple history in the hope, that as it is entirely imitable, some who read it will attempt to imitate it. *Trenton Emp.*

MEMOIRS OF WRIGHT.

THE Memoirs of the Missionary Life and Labors of the Rev. Richard Wright, an English Unitarian Missionary, written by himself, are for sale at 81 Washington St. at $1 50 (English Edition.) These are sold for the benefit of the author, who is now in the decline of life, and who is partly dependant on the sale of his various publications for support.

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ORATIONS.

THE Orations delivered on the 4th of July, by the Hon. Mr Quincy, of Boston, Hon. E. Everett, of Cambridge, Rev. H. Coleman, of Salem, and Mr Geo. Bancroft, of Northampton, may be obtained at 81 Washington street. 3t july 29.

DR BRADFORD'S ADDRESS.

JUST Published, at 81 Washington street, Dr Bradford's Address before the Society for Suppressing Intemperance.

ALSO.....Rev. Henry Ware's, and Dr John Ware's Address, delivered on preceding anniversaries. 3t july 29.

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